OF HUMILIATION; AND The EFFECTS of it; IN RELATION TO THE PRESENT OCCASION.

THE Effects, Succeſs and Conſequents of the moſt ſolemn Acts of Religion are ſomewhat like to thoſe of the Water of Jealouſie, which to thoſe that were Pure produced a Bleſſing, Health and Conception; but to thoſe who were defiled, a Curſe and Corruption: So theſe if duely uſed never fail of a Bleſſing, but if profaned by Irreverence or Neglect, and undue Per-

formance, have a ſuitable Succeſs, miſs of the Bleſſing expected, and beſides, (it may be) meet with ſome Temporal Judgment; *For this Cauſe*, ſaith S. *Paul*, *many are weak and ſickly among you, and many ſleep:* And this he ſpeaks of ſuch as ſhall be ſaved hereafter, as appears by what follows; *For if we would judg our ſelves we ſhould not be judged, but when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the World:* By which it appears, That thoſe who ſhall not be condemned with the World, are, if occaſion be, and for that very End, that they may not be condemned with the World, often chaſtened of the Lord, with the ſevereſt of Temporal Judgments, even Death it ſelf; and That this may be prevented by judging our ſelves.

Among thoſe ſolemn Acts of Religion, by the Well or Ill management whereof we may procure to our ſelves a Bleſſing or a Curſe, *Acts of Repentance and Humiliation* are to be reckoned. And ſince the King and Queen have appointed a General and Publick Faſt and Humiliation, *to implore the Bleſſing of Almighty God upon our Forces by Sea and Land, and Succeſs in the War againſt the French King*, it behoves us to conſider well what we do, that we do not provoke a Curſe inſtead of procuring a Bleſſing upon our ſelves and our Forces by it. And we have the more reaſon to conſider well what we do now, if we do conſider our Ways (as the Prophet *Haggai* admoniſhed the Iſrealiſtes in a parallel Caſe) ſince our laſt Solemn Day, which was for Thankſgiving, for a moſt admirable Mercy and Deliverance; for it is viſible to all, That there is a great Alteration in the Courſe of our Affairs ſince that time. All went before with a ſmooth and proſperous Courſe, beyond all Expectation, even to Admiration; and hath ever ſince gone as untowardly and heavily. I need not mention Particulars; for it is ſo manifeſt, that none can be inſenſible of it, who are not very ſtupid: but it does concern us to enquire at this Time, when we are about to implore the Bleſſing of God upon our Forces, whether we have not by ſome Miſcarriage forfeited that Bleſſing of God, which before was with us. For if we have,

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if we do not confeſs the ſame, give Glory to God, and ſpeedily reform it, we may ſooner provoke a Curſe, than obtain a Bleſſing by this days work.

This was fit and neceſſary to be done, were our Faſt upon any other occaſion, but being upon ſuch an occaſion as this, we have beſides a ſpecial Admonition to do it. *When the Hoſt goeth forth againſt thine Enemies, then keep thee from every wicked thing.* If there be any thing which hath provoked an alteration of the courſe of our Affairs for the worſe already, if we look not well to it, our Faſting and Praying will not help us. We muſt conſider the Majeſty of Almighty God, before whom the greateſt of Princes are but deſpicable Worms: We muſt conſider the greatneſs of that Deliverance he ſo lately gave us; conſider the ſpecial Obligations it layed upon us: and then conſider our ways, how we have anſwered the ſame. Which if we do as we ought we ſhall find, that though we kept a Day of publick Thankſgiving; yet neither Prince not Prieſt, nor People (the Parliament) have hitherto done any one act of Gratitude toward Almighty God, anſwerable to the occaſion. It is a very good Obſervation. *Non bene ſuccedunt res Humanæ, ubi negliguntur Divinæ.* Here lies the very root of all our ſlow Proceedings. And becauſe on ſuch occaſions we are not to mince the Matter, but confeſs, and lament the Sins of our ſelves and our fore-fathers, and of our Kings, our Prieſts and our Prophets: I will plainly relate that which all ought to take into ſerious Conſideration.

The Chriſtian Religion reformed from the Abuſes of the Roman Church, is not only allowed, but embraced, and the Profeſſion thereof authorized by the Laws of this Nation; ſo that any Affront, Contempt, or Diſreſpect to it, doth proportionately affect the State, and in that which is moſt Sacred. No wiſe man would unneceſſarily do that which might be interpreted a diſreſpect to the State and Government of his Country, nor would any wiſe State, though Heathen, endure to be affronted, much leſs in things ſo ſacred as Religion. Yet to that degree of folly and madneſs, are many of the very Gentry and Nobility of this Nation

on degenerated, that they not only patiently ſuffer the Religion of the State to be contemned, violated, and prophaned by the baſeſt of the People, but are themſelves, inſtead of being examples of Virtue, the evil Examples of all Wickedneſs, Vice, and Debauchery.

The ſpeedy Reformation of this, was certainly the proper buſineſs, and great duty of this State; the neglect of it (I doubt not) a great cauſe and provocation of the judgments and unhappineſs of the late King, and of our ſlow and unproſperous Proceedings, and if it be longer continued, and after a ſolemn day of Faſting and Prayer, will provoke ſome ſmarter Chaſtiſement. This was a duty, to which our late Deliverance by ſo extraordinary a Providence, did lead us and oblige us; and this had been a reaſonable act of Gratitude, But it muſt be confeſſed that it hath not only been neglected, but with ſome aggravating Circumſtances.

Upon *Chriſtmaſs* Day was ſent to the Prince a *Specimen* of a Declaration againſt Debauchery in the Armies, which had been peruſed and approved by ſeveral Perſons of good Ability, both Divines, Lawyers, and Perſons of Quality.

It was incloſed in a Letter, to this Effect: *Something of this nature to be Publiſhed by your Highneſs, is exceeding neceſſary, would be but a reaſonable act of gratitude to God, who hath bleſſed you with ſo extraordinary Succeſs, would be very grateful, and much endear your Perſon to all good People, would, as I gueſs by experience, not want a good Effect, and would I hope, conduce to obtain yet greater Bleſſings from Almighty God upon your honourable undertakings* And, becauſe the Prince was then full of Buſineſs, about a Week after notice thereof was given to Dr. *Burnet*, preſuming he would put forward ſuch Works, and not ſuffer them to be neglected by multiplicity of Buſineſs, or worldly Policy. Some time after it was publiſhed in Print, both alone, and with other Papers under the Title of *the true Engliſh Government, and Miſ-Government of the four laſt Kings, with the ill Conſequences thereof.* In one of which, Entituled *A Caveat againſt Flattery and Prophanation of ſacred things to ſecular Ends*, were many things ſaid very plainly, and very truly againſt Debauchery. All was dedicated to the King, with a brief Narrative of the cauſes of the unhappi-

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neſs of thoſe Kings, and the Danger of his involving himſelf in their Fate, and participation in their Judgments, and preſented to his own Hand, *March* 18. And ſome time after preſented to ſeveral of the Lords, and many of the Commons.

But to this day hath not any thing been done to this purpoſe, or ſo much as mentioned by King, Biſhop, Lord, or any one of the Commons; nor are we yet awakened to any ſence of the Importance of this Matter, though we ſee ſome things, little leſs than predicted in thoſe Papers, already come to paſs, as particularly the impeding and croſſing our Preparations for *Ireland*, and encouraging the Iriſh. pag. 15. of the Caveat. And I wiſh we ſee not more come to paſs, as we certainly ſhall if we go on in this manner. Can we think that our verbal Thankſgiving can find acceptance with the Wiſe and Righteous God, without acts of Gratitude, when there is occaſion? It would not with a mortal Man, but rather provoke Indignation. Nor can we reaſonably expect our Faſting and Prayers ſhould ever find favour with him without an actual and ſpeedy Reformation; but rather aggravate the fault, and provoke ſome great Croſs and Diſappointment.

Sometimes God is pleaſed in the Government of the World, as it were to withdraw himſelf, and wink at the courſes of Men, and let them go on without check or controul; at other times to appear in extraordinary Diſpenſations of his Providence: And this he is now doing not only in theſe Nations, but in a great part of the World. He hath in an admirable manner executed his Judgments againſt the late King, who had filled up the Iniquity of his Fathers by not only courting, but eſpouſing the Babyloniſh Harlot, and when we might have expected ſome ſevere Judgment, gave us a great Deliverance. He gave to the Prince an extraordinary Succeſs, but withal, at the ſame time led him to a Temptation and Tryal? whether after ſuch an Army of Men had ſtooped to him, he would dare, in dependance upon that Providence, to encounter a Party of Vicious and debauched Nobility and Gentry; which had

had he done all had certainly ſtooped to him, he had kept up his Authority; which with a Mixture of Kindneſs, Confidence and ſuch like encouragements, would by the Bleſſing of God, have made that Armyas debauched asit was, entirelyat his Service; and might have made things go more ſmoothly in the Parliament than they have done, without any Politick Compliance with any Faction whatſoever. That he did not do it, if it was through Forgetfulneſs, the Fault lies at the Doctor's Door; but if it was upon Politick Conſiderations, he hath ſtumbled at the very ſame Stone at which King *James* the Firſt did; and unleſs he ſpedily extricate himſelf, will be involved in the Fate of that Family. And for the Biſhops, Lords and Commons, the Repreſentatives of the Nation, who have been ſo buſie in ſcuffling for Places and Preferments, or carrying on the Intereſt of ſome Faction or Party, if they neglect to correſpond with the preſent Courſe of God's Providence in Reformation of the Nation by the Gentle Means of Good Laws and Vigorous Execution by the Civil Sword, God will certainly do it by his rougher Ways, of the Sword of War, and caſt out ſuch unprofitable Servants; our extraordinary Mercies will aggravate our Crimes, may fill up our Meaſure, and the Prophanation of our Faſting and Prayer, by neglect of Reformation may ſeal up our Judgments. I am perſwaded God will pull down the Pride and Inſolence of that wicked Man the French King; and great probability there was he would have done it in a great Meaſure by our Hands, had we made our ſelves fit for his Service; but it is now doubtful, whether he will not firſt ſcourge and purge our wicked Generation by that Rod before he throws it in the Fire: For the things which belong to our Peace, ſeem to be hidden from our Eyes, as if we were poſſeſſed with a Spirit of Slumber and Infatuation. *Quos perdere vult Jupiter dementat prius.* If this Solemnity produce no better Effects in our State, it remains only that Private Men look to themſelves, have a care who they aſſociate with, and enter into ſuch Courſes, as 'tis probable Almighty God will Bleſs and Protect them in: and perhaps the Condition of *Londonderry* in their Siege may be more eligible than of the City of *London* in their Liberty, with Licentiouſneſs.

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I am amazed to consider the Supine Negligence and Insensibility of our State in this Respect; and the more, when I consider, that there are some among them, who make Profession of Religion, and whose sincerity therein I cannot question. Possibly some may be of some other Church or Party, and look upon all the rest, as such as are without, and therefore are not concerned for them; but this, if it be so, is a Mistake, for they and their Parties, being Members of the same Commonwealth, may deservedly be involved in the Punishment of those Crimes, which they neglect to reform in other Members thereof.

But for those of the Church of *England*, how they can magnifie this for the best Church in the World, and at the same time, with Patience see it made a Cage of every Unclean Bird, I cannot understand; for certain it is, That none of the Debauchees do profess themselves to be of any other Church, but all of the Church of *England*, and many of them Zealots for it too: and reason good, for there they are connived at.

But I cannot mention this Neglect of the Church of *England*, in not reforming its own Members, without calling to mind *another Neglect*, by no means to be passed over in Silence, upon this Occasion, because the Mischiefs thereof do seem very likely to fall heavy upon us: And that is of Reclaiming, Civilizing and Converting the poor *Irish*, who seem to have been committed to our Care by the Providence of God: For we have for a whole Age at least wanted neither Men nor Means, nor any thing else but good Hearts sensible of our Duty, for that Service. The Souls of that People and of their Ancestors, may cry to Heaven for Vengeance for that Neglect. And we may reasonably fear that God in Judgment, may make use of that neglected and despised People for a just Scourge and Punishment for it. The Wit of Man in his Prosperity may find out Fine Plausible Excuses; but it is time now to consider, How far such Excuses are like to pass with Almighty God: And certainly it will be more suitable to this Occasion, to lay them all aside; take the Matter into serious Consideration, and make that one of the Motives of our Humiliation.

Besides,

Beſides the groſs Immortalities of the Nation, there are many other matters, which deſerve conſideration: And among the reſt, that Root of all Evil, *Coveteouſneſs*, and inſatiable Greedineſs after the things of the World. This, as it deadens the Affections, and averts the Soul from God, ſo it ſo narrows and contracts it that it cannot freely exert its Powers for the Publick Good, but is ready upon all occaſions to ſacrifice that to its inſatiable Appetite; which I mention here becauſe I take it to be no ſmall Impediment to the courſe of our affairs at this time. But I ſhall ſay no more of it now.

I am ſo well known to want no Good-Will either to the State or Church of England, *that I think an* Apology *for this Plain-dealing needleſs. The matter it ſelf, in my Apprehenſion, carries its own Apology and Juſtification with it. And he, whoſe Cauſe and Service I have undertaken, is a better Advocate, than either I my ſelf, or any Man elſe can be for me.*

FINIS.

A POSTSCRIPT.

To the Paper of HUMILIATION.

THAT Religion and Vertue do greatly conduce to the Weal and Happineſs of Kingdoms, States, and of all Societies of Men, as well as of ſingle Perſons; and Irreligion, Profaneneſs, Vice and Debauchery, to their Diſſolution and Deſtruction, hath been obſerved by Philoſophers and Wiſe Men in all Ages: And that they have both a Natural Tendancy thereunto, and are moreover often directed by a ſpecial Providence of God in concurrence with other cauſes to thoſe Ends, I have both by domeſtick Examples and Reaſons, as far as I thought neceſſary in ſo plain a Caſe, ſhewed in the *Caveat* before mentioned. In which taking notice of the great Degeneracy and Corruption of the Manners of this Nation, I alſo ſhewed that our late Extraordinary, though undeſerved, *Deliverance* did in a more ſpecial manner oblige us to a ſpeedy & effectual *Reformation* thereof: And that we could not expect but that the Neglect thereof under ſuch ſpecial Obligations would be attended with ſome obſervable Diſappointments or Obſtructions in our Councils and the Courſe of our Affairs, as we have ſeen it hitherto fall out. To this our Solemn *Thankſgiving* added a further ſpecial Obligation; and the not doing it thereupon doth beyond all queſtion aggravate the Fault of our Neglect, whereupon I preſumed to repreſent the Caſe briefly in a particular *Dedication* of thoſe Papers to the King. And when we had another Solemn day appointed for *Faſting and Praying* for God's Bleſſing upon our Forces in the Warr againſt the French King, which certainly adds another Obligation, it was but a reaſonable Proſecution of the ſame honeſt Deſign to note briefly the Neceſſity of making a Publick Reformation a Concomitant of ſuch a Publick Humiliation. To all this I will now add theſe few Conſiderations:

They, *who have any real Love to their Country*, be their Religion what it will, if they will acquit themſelves but like men

of ſenſe and reaſon, ought certainly to endeavour the promotion of ſuch a Publick Reformation, by the promoting of ſome good and Effectual Laws for that purpoſe, even upon Civil Conſiderations, as a thing tending by a natural Efficacy to make the People much better either for Peace or Warr, and for the Common Benefit and Advantage of the whole Society. And for an Experiment of the truth of this we need not go far from home, or from our own times. It will be ſuffieient but to reflect back, and conſider well the different Morals of the two Parties in our late Civil Warrs, and their different Succeſs.

And if they have indeed any thing of *true Loyalty* in them (whereof many have made ſo high Profeſſion) this they ought to demonſtrate both by abſtaining themſelves from contemning and affronting the Laws and Goverment of their Country in things ſo ſacred with all well conſtituted States, as the Religion Publickly profeſſed by them; and by a real and active concern, as they have occaſion, that all others be effectually reſtrained. If they have no juſt concern it is certain their Loyalty is but a Superficial thing, a meer pretence for ſome deſign or advantage to themſelves: Nor ever did or ever will ſuch Men prove ſteddy to any Goverment, but baſely betray all, and ſacrifice them to their own Intereſt; and therefore are by no means to be truſted by any wiſe Governours, notwithſtanding any Parts or Abilities, for which they ought the more to be ſuſpected.

And for thoſe who are *Men of Religion*, and more particularly thoſe of the Church of England, beſides the Obligations and Conſiderations before mentioned, *the Common Prayers* of the Church which are daily uſed, and in each Houſe of Parliament, as they do afford to them who are there preſent a daily Admonition of their Duty, ſo are they in my apprehenſion a ſpecial and great obligation upon them to it. For to pray that God will be pleaſed *to direct and proſper all their Conſultations to the Advancement of his Glory*, &c. and never ſo much as enter into any Conſultation for the effectual reſtraining the Abominable Profanation of his moſt holy Name by all ſorts of people throughout the whole Nation, and moſt impudent and preſumptuous violation of his Laws; to pray *that*

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all things may be so ordered & setled by their Endeavours that Religion & Piety may be Established, and never use any Endeavours for the suppressing of so common and notorious Impieties in the Nation; What is it but to add Impiety to Impiety, to turn Religion into meer Formality, and instead of procuring a Blessing to help to fill up the Measure of our Sins and pull down the Judgments we have reason to fear, the sooner upon us; And the like observations may be made upon the *occasionall* Prayers and Confessions purposely composed for the late Solemnities.

And for those, who perhaps may think better of some *separate Churches*, certainly they would take it amiss if we should question whether they do constantly Pray for God's Direction and Blessing upon this Parliament, or less then is expressed in the Common Prayers: And if they come not behind in their Prayers, and yet are as backward in their Consultations and Endeavours, I see not how they are one jot more excusable, but must necessarily fall into the same Condemnation, if not greater for having deserted the Church and yet be no better.

And these few *Questions* I would propose to them all, who pretend to be Christians: Whether they can hope for any good success in this Undertaking without *God's Blessing*, unless it be such as God sometimes gives to wicked men, whom he useth for the correction of others? Whether there be not such *Cursed Things*, and *National Sins*, which may provoke him to withdraw his *Presence*, and withhold his *Blessings* from Christians, as well as from others, untill they be removed? Whether there be not reason to believe that *this Nation is Polluted and defiled* and entangled in some such National Sins and Cursed Things, which may obstruct the Divine Blessing? whether their unaccountable flow, or Retrograde *Course of our Affairs* (no less to be admired than the precedent easy Revolution,) may not with reason be reduced and imputed to some such secret cause? And whether a diligent *search* into that remoter but most prevalent Cause, and speedy and effectual *Reformation* of what is amiss, be not the most proper business to begin with, (if we do indeed depend more upon God's Blessing, now under such inviting Circumstances, than

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upon our own ſhallow and ineffectual Policies) to compleat a happy Progreſs of our Affairs?

This, if it was done to purpoſe, as it eaſily may, and ought to be, would ſoon produce a great Alteration by the Bleſſing of God in the Courſe of our Affairs for the better. Magnanimity, and Courage is the part and duty of a Chriſtian, as much as of an upright Judge or a Souldier: and if we will ever ſhew it, now is the time. If we baſely fear the loſs of a few debauched Miniſters, Gentlemen or Souldiers, we ſhall really loſe a far greater Number of much better men, and be enſlaved and betrayed, as we well deſerve, by the Company we chooſe: whereas by a generous doing our Duty we ſhould better ſecure them better'd by reformation to our Party.

POſſibly, in the Peruſal of this Paper, ſome who are moſt attentive to the Importance of the Matter, may over-look other things, and think it very good and honeſt; but theſe muſt be Men who have ſome reliſh of ſuch things But others, who are not much affected with that, will be apt the more to regard the Form, and cenſure it for rude and inſolent; and that I am well pleaſed they ſhould do, and as ſeverely as they will: For I know no better way to convince them of a Fault of their own, than to make them judge themſelves in the Perſon of another. For If I be rude by plain-dealing with my Fellow-Creatures for their Good, who are perhaps but a little above me in ſome petty, accidental, tranſitory Advantage, what are they who are not only more rude toward the State, but impious againſt their Creator, or can behold ſuch Rudeneſs and Impiety without any Cenſure, or Endeavour to reſtrain it? Muſt I be cenſured for breaking the Laws of Man, or but of Civility, and out of a good Deſign? And it is equal then that others ſhall be permitted in impudent Contempt of the Religion of the State, and impious violation of the Laws of Almighty God? *Therefore thou art inexcuſable, O Man, whoſoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thy ſelf. And thinkeſt thou, O Man that judgeſt, — and doſt the ſame, that thou ſhalt eſcape the Judgment of God? Or deſpiſeſt thou,* &c.

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